

Chapter Thirteen

Neither the One Who Suffers nor the Emotional Pain Can Be Found

Because of the problem of describing the taste of the orange to one who has never eaten an orange, the *Soto Zen* School of Buddhism uses analogies. Trying to describe the state of enlightenment is impossible.

Enlightenment is a natural state of mind. It's what happens when the mind is at rest. And although it's a controlled state of mind, as we will learn from the story of John Nash, this mind is nevertheless natural, normal, and spontaneous.

There is a great *Soto Zen* story that describes this natural state of mind and the process of getting there. Several monks were studying with their teacher. The teacher asked each to student describe the path.

The first monk says,

“The donkey looks into the well.”

The second monk says,

“The well looks into the donkey.”

The third monk says,

“A thousand bottles of whiskey can't describe the joy.”

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The fourth monk says,

“Most of the donkeys don’t understand.”

The fifth monk says,

“It makes me laugh to think of fish swimming in water and dying of thirst.”

This story adequately describes the relaxed simplicity, naturalness, and logic of the approach. And this happens not so much from trying to understand the impossible and reaching beyond any conceivable bounds, but from the mind seeking its own level, like water. The mind does this through logic and reason. Faith is of course necessary, but to try to visualize through faith the infinite expanse of our universe, for example, is not our goal.

All minds grow peaceful from the conclusions reached by logic and reason—even those with grave emotional and mental disorders. But there are also non-valid minds that see things and believe things that no one else does. If someone were to say, he or she sees horns growing from the heads of dogs, we would decide there was something wrong with them.

It seems plausible. Since horns do grow on the heads of cattle, they might grow on dogs, too. So if we force our mind to imagine this, we may come to this erroneous assumption.

Einstein was a very peaceful, happy, and religious man. So we assume he used his fantastic, scientific mind to logically come to rest with his own questions of man, God,

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and the universe. Others have done this, too.

The story of John Nash

John Nash is an American economist and mathematician whose works in game theory, differential geometry, and partial differential equations have provided profound insight into the probabilities that govern everyday life.

Nash and two others won the Nobel Prize for economics in 1994.

They made a movie based on his life story, *A Beautiful Mind*, which was nominated for eight Academy Awards, winning four, including Best Picture.

Along with being a research scientist at Princeton University, John was also diagnosed with paranoid schizophrenia, and his wife actually had him committed against his will to a mental hospital.

He saw people who weren't there and acted in bizarre ways that caused him to be well known on the Princeton campus as an oddball. The prognosis was heavy doses of psychiatric medications. After taking them, he stopped seeing his imaginary friends and ceased his obsession with oddity.

Everything was back to normal with Nash, except he wasn't happy. The biggest problem was the psychiatric medications. He could no longer function as a mathematician. In 1970, he got off his pills and returned to being the oddball that had made him famous on campus. His old imaginary friends came back in full residence.

In the most dramatic scene of the movie, his wife threatens to leave him because

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he won't take his pills. In a pouring rainstorm, she runs out of the house and tries to drive off in an attempt to leave him.

All the while, he's trying to explain to her why he doesn't need to take the pills. Finally, in order to stop the car, Nash dives onto the hood.. He screams the logic that will solve his problem without pills:

“Lucy never gets any older! She isn't real!”

He had found the answer within himself. And this is the logic he uses to rehabilitate himself. Since real people age, everyone naturally gets older. But since his friends had been with him all his life, and they never got any older, they couldn't possibly be real people. He understood this, so naturally he lived happily ever after. Right?

Wrong! His intellect was willing, but his mind refused to cooperate at first. In the movie, we see his friends are back and begging him to spend time with them. All the while he seems to be talking to himself, telling them, “Get away! You aren't real!”

This is a good example of self-grasping ignorance. With Nash, as well as all of us, there is this instinctual, unwilling demand from the mind for us to go back to our old ways of anger, greed, fear, and depression. Only with Nash, it was his imaginary friends that most of us don't have. Still, Nash's problem was everyone's problem: that is, self-grasping ignorance.

Naturally, most of us aren't clinically insane, and there was a broad gap between Nash's mental stability and the rest of us. Our problems are minor compared to his. But,

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if he was able to rehabilitate himself with logic and reason, we certainly should be able to do the same—and with far less struggle.

Nash had been the butt of student jokes when he was acting out his peculiar insanity. Students made fun of him, telling his friends, “Get away! You’re pure delusion!”

But in the end, he gets his mind under control. The good Dr. Rosen tells Nash in the beginning, you have a sick mind and will never be able to cure yourself. And during the film Nash’s struggle with his mind leads us to believe the good doctor may be right. But in the end, it’s the doctor who learns from Nash. Logic and reason rule supreme! Hurrah! And they all live happily ever after.

No, that didn’t happen. The movie deviated from the true story. Nash actually left his wife so she wouldn’t commit him a second time, and she filed for divorce. He went to Europe and stayed for a while as a penniless beggar—all the while struggling to get his mind under control, which he finally did. Then they remarried. But of course the movie leaves out the real-life good parts.

Dissolving the First Five Winds into the Central Channel

The Mind of Red Increase: Peace, Joy, and Bliss

Once we come to understand the logical reasoning of this chapter, and our problems dissolve into a space-like vacuity at the point between our eyebrows, we will experience the Mind of Red Increase . These signs are evidence of a scientific process that happens for all. This should happen quickly—within a few months, if we are

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rigorous. Otherwise, it may take longer.

But even if the above doesn't happen quickly, we're still able to rid ourselves of all emotional pain within days or weeks. So even though our ultimate goal is enlightenment, there is a very practical side benefit. That is, we become free of emotional pain.

Analysis is necessary, it's a way of getting closer to the problem.. Supposing we're driving along a road and we see a giant gold something—way out in the desert where nobody goes. Maybe it's the pot of gold at the end of the rainbow? We venture into the desert in order to get a closer look. And the closer we get to this giant something, the more and more it looks like real gold. Maybe it really is gold? Maybe we're rich!

We're excited now. Way out in the desert, where nobody goes, maybe we can claim it as ours. Maybe? Maybe we're rich!

We're halfway there now. The sun is shining on it. It glimmers just like gold. It's gold. We just know it. We're almost there now. But all of a sudden, it begins to look a little odd. But we keep going. Finally, we can see. It's a giant football-like thing. And it's all shiny like gold. So we dig into it with our pick, trying to break off some. But when the pick strikes the gold, it easily tears, like it's some kind of fabric. It is some kind of fabric! We make the hole larger, and as we do so, a wind blows on us. What is this thing?

It turns out, our giant glob of gold is a zeppelin—a dirigible. We walk through the hole and discover the fabric is mounted on a giant frame. It's not gold at all. It can't be. It only looked like gold. And this depended on something else—the fabric and the frame.

Well, this is a stupid story, we admit that. But the point we're trying to make is:

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If something is real, it must stand on its own—from its own side.

It can't depend on anything else for its existence!

This is a ridiculous story, but one easily understands. Gold has to be gold in order for it to be gold. It can't be gold because it depends on other things. In our analogy, the gold depended on the shiny fabric and the frame. Once these are gone, so is our gold.

In order to analyze emotional pain, we will do an informal search. There's no need to do a formal and extensive search.

Our premise is this:

Emotional pain is not real, but a conceptual delusion,

Exactly Like mistaking a zeppelin for a pot of gold.

Here are our rules again:

- 1. If something is real, it must exist from its own side—something outside the mind.*
- 2. If something is real, we must be able to find it as something tangible.*
- 3. If something is real, it must stand on its own, from its own side. And it can't depend on anything else for its existence.*
- 4. If something is real, it must exist according to common sense and reason.*

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John Nash simply used rule number four. If something is real, it must exist according to common sense and reason. If his friends didn't get any older, they couldn't be real people.

We will be using rule four, and also rule number three: if something is real, it must stand on its own, from its own side. And it can't depend on anything else for its existence.

Pain and the Person Who Feels the Pain

Is pain and the person who feels the pain the same? No, they are not the same. The pain acts upon the person who has the pain. The greater the pain, the more the person hurts. So they are definitely two separate entities.

The pen that writes the letter is different from the letter it writes. So the pain itself must be different than the person who feels the pain.

But here's the problem. The letter can appear separately. So can the pen. The pen appears in one place and the letter can appear in another. Also, the letter can be destroyed and the pen can still exist. Or vice versa: the pen can be destroyed and the letter can still exist. They are totally separate.

But by ordinary analysis, we find that pain can't appear separately from the person who feels the pain. And conversely, the person who feels pain can't appear separate from the pain. So they are both separate and not separate at the same time.

Well, this defies logic. Something or someone either is separate or not separate.

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It's impossible to be both separate and not separate at the same time. Therefore, all pain is an illusion. It's empty of any inherent existence.

So according to our rule four, all pain is just as much of a delusion as John Nash's imaginary friends. Pain is also an illusion.

And secondly, both the pain and the person who experiences the pain depend on each other. And like our gold in the case of the zeppelin, it depended on something else. That is, the pain depends on a person to feel the pain.

And just as the gold in the case of the zeppelin fails to be gold because it depends on something else, the person who feels the pain depends on pain for his or her existence of feeling pain. So the person who feels the pain is also an illusion.

And finally, gold is gold all of the time, not just some of the time. But the person who feels pain doesn't feel it all of the time. For example, when we sleep, there's no awareness of pain. If a thing were real, it wouldn't appear during the day and disappear at night. Pain exists. There's no question of its existence. But how can it be real if it appears during the day in the waking state, then disappears at night in the dream state?

Our First Reaction

Naturally, There's Contempt Prior to Investigation

Please don't accept these arguments on blind faith. These three kinds of logic from Nagarjuna's *Wisdom of the Middle Way* from the basis of our analytical meditation. And if we will have the patience to investigate this matter in the laboratory of our own

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life, we will discover, not only can we end of our emotional pain, but also this simple process will actually create healing. It cures physical pain and physical sickness, too. This becomes a fact out of our own experience even though it hardly seems possible at first.

The emotional pain is easy to cure. But physical illness takes more time. However, even from the beginning, we discover a direct correlation. That is, every time we apply this logic to physical illness, there will be a correspondingly and directly proportional decrease in the symptoms.

Then, when we get to the Third Path, the Path of Direct Seeing, we get an instantaneous healing of little things. More healing comes on the Fourth Path, The Path of Meditation. On the Fifth Path, the Path of No More Learning, there is instantaneous healing for all physical illness.

But the journey of a thousand miles begins with a single step. And so if we can meditate for twenty minutes a day on any form of pain, emotional or physical, this will allow us to progress along the paths rapidly.

We can use any type of pain and person:

Physical illness and the person who is ill

Anger and the angry person

Depression and the depressed person

Grief and the one who is grief-stricken

Embarrassment and the embarrassed person

Loneliness and the lonely person

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A person who has these emotions is mostly considered normal, but if we are not able to end these emotions easily, it means we're totally psychotic. Perhaps we don't think so. In that case, we have the number one symptom of a psychotic person. That is, the psychotic person doesn't really believe he or she is psychotic.

Nash's doctor did one important thing for him. He made Nash aware of his psychosis. Naturally, he didn't believe it at first. Then when he understood, he was able to affect a cure through logic and reason. Before he realized he was crazy, there was no way to apply the logic. Nash simply thought his behavior was justified.

So it's necessary to examine our emotions carefully. We ask ourselves: where do they come from? How do they arise? The main thing to discover is, they happen involuntarily and instinctually as a result reaction to events in the outside world. Then these emotions show up even though we may not want them to show their ugly heads. In the same way Nash's unwanted friends appeared—just like our unwanted emotions. So until we understand our unwanted emotions are a total and absolute psychosis, we will not be willing to apply the logic necessary to dissolve them into the space like vacuity at the point between the eyebrows.

Dealing with anger

Anger can easily be pacified by using the method above. But the best way is by using the one of the methods in Chapter Eleven. Usually we are angry at people. This,

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too, is important to analyze. It's usually with a person—almost never with places and things. Anger always includes ill-will toward the object of anger. So even if we were able to get even, the place or thing wouldn't suffer at all. Only people or animals suffer. And this is why we're mostly angry with people.

But when we try to find the person with whom we are angry, we can't. If we point to their head, that is not the person. No matter where we point, it's only a part—not the person himself or herself. And upon formal analysis we discover, the person is really just a conceptual illusion in our own mind.

They don't exist from their own side at all. There's no question of their existence. But where do they exist? If it's in the outside world, our anger could have merit. But if they exist only on the inside or our mind, then there's no logical reason to be angry with them. We're actually duped into believing we are justified in getting angry at our thoughts.

So in meditation, at the point between our eyebrows, we review this logic over and over. Finally it makes sense to us. The person doesn't actually exist in the way they appear. They are really a conceptual illusion inside our own mind. And when we realize this:

The Person in the Form of a Conceptual Illusion Inside of Our Mind

Dissolves Into a Space-Like Vacuity

And when this happens, the logic for being angry with them dissolves too. We

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realize our wish for revenge is ridiculous. We actually realize we're trying to get revenge from a thought in our own mind. That particular anger will die based on logic and reason. But anger still arises as usual in daily life. And if it does, we can stand firm in the faith of our realization. Remembering our realization in meditation as we go thought the day, this will pacify the same anger if it arises again.

However, when we have a direct experience of this logic in Bucke's fourth state, ninety percent (90%) of our anger will be gone. Ninety percent of the seeds of future, potential anger will have been burned permanently in the fire of wisdom. Ninety percent of our potential to become angry will be like ashes—never to catch fire again. Ninety percent (90%) of our conceptual delusions will be gone permanently. And this naturally makes it much easier to apply this wisdom. When this happens, we make very rapid progress toward ending all suffering.

Finally, on the Fifth Path, the Path of No More Learning, it will be impossible to ever become angry again. This is because all of the seeds of our potential to become angry will be gone. Conceptual delusion can not arise on the Path of No More Learning. We are never duped again. We see the world for what it is, *Purusha* and *Prakriti* are one and the same.

We have partially explained conceptual thought. At this point, a more detailed explanation is in order: conceptual thought exists only in two of the four states of consciousness. Conceptual thought only exists in our normal waking state. And it only exists in the dream state. All dreams are composed of conceptual thought. And everything

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we experience in our waking state is conceptual thought, too.

There is no conceptual thought in the sleep state. And there is no conceptual thought in Bucke's fourth state.

So what do we mean when we refer to conceptual thought? Language is the best analogy. A single word will act as a catalyst. It may instantly bring to mind thousands and thousands of words to form a single conceptual idea.

Or the single word, "Chair," will instantly, instinctually, and involuntarily bring to mind the concept of a chair. Not only in humans, but this also happens in animals. The baby ducks follow the mother duck into the water. Surprisingly, the ducklings know instantly how to swim. We assume that instinctually and involuntarily, the conceptual thoughts of swimming are thrust upon their minds. And they swim like they've taken extensive lessons.

So in our waking state, the testimony of our senses gives us a few hints. And suddenly, there is a conception. On the mountain path described by Shankara, we see a deadly snake. This is a conceptual thought. And in the normal waking state, we may discover it's only a piece of rope. But if the rope is actually *Purusha*, which can only be realized in Bucke's fourth state, it would therefore not be a conceptual thought. It would be a direct seeing of Truth. All of this seems vague and hypothetical. But it's not. It becomes a direct, positive experience.

Once the Person with Whom We're Angry Dissolves

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Into the Space-Like Vacuity,

There's Infallible Peace.

In the Eighteenth Chapter of Nagarjuna's *Wisdom of the Middle Way*, there is a single verse that describes Ultimate Reality and could be described as the essence of the entire book. It describes Bucke's fourth state:

(1) Unknowable by analogy

(2) Not of the Fabric of Fabrications

(3) Non-Conceptual—free of distinctions

(4) Infallible Peace

These are the Characteristics of the Precise Nature

So Nagarjuna tells us three things that *Purusha* is not, and one thing that it is.

First (1), he tells it's unknowable by analogy. An analogy becomes an analogy through conceptual thought. And the actual existence of Pure Being is beyond conceptual thought. Although analogy is good, it won't go all the way.

Second (2), Nagarjuna tells us that it's not something fabricated with anything. It is not something that was ever created and it can never be destroyed. So it's not made with anything, nor did it evolve by any process.

Third (3), he tells us that it's Non-Conceptual—free of distinctions. It's not a fabrication of the conceptual mind. It's Primordial Wisdom. And therefore, it's free of

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distinctions, beyond the qualities of good and bad, friend and enemy, good and bad, etc.

So then, it's okay to do evil? No, it's never okay to do evil, because evil is an extreme. Pure Being exists in a Middle Path which is free from all extremes. It's what happens when the extremes are dissolved into the Middle Paths.

Fourth (4), It's Infallible Peace. Once the extreme of existence is dissolved into the Middle Path, and the extreme of non-existence is dissolved there, too, there is Infallible Peace. This is experienced as a *Positive Something*. But this is not a conceptual experience of the mind. The peace itself is a direct experience of Pure Being.

And once the emotional or physical pain dissolves into the space-like vacuity, there is a clear perception of our true self. As we learned before, the ego self and true self are merged together. This separates them. Most of us wonder how any other self could possibly exist. But when the pain dissolves into the space-like vacuity, several things happen.

First (1), the conceptual delusion dissolves, but second (2), the ego also dissolves with it. So when the anger is dissolved into the space-like vacuity, this is foreshadowing of the Infallible Peace Nagarjuna describes. Of course, it's only a waking state experience in meditation. But when process comes to perfection, it leads to Ultimate happiness. The space-like vacuity is not a conceptual thought. It's actually a waking state, direct experience with the Infinite. So by meditating on this non-conceptual, space-like vacuity, it leads to higher states of consciousness: that is, the indescribable, delectable and infallible: peace, joy, and bliss!

The Christians don't meditate. So meditation is not a necessity. But we still think

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it's the best way to get there.

We say, "Enjoy," and in the words of Joseph Campbell and Nagarjuna, we also say, "Follow your bliss and the Universe will open the right doors for you."

We are still amazed that all this was worked out by the Aryans in prehistoric times.